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noteworthy to see so eminent a modern philologist assert that the loss of classical antiquity means nothing less than the death of modern literature (153), and that 'we need the ancients more than ever in order to find ourselves again' (173). M. Wundt clears away the erroneous impression that Scholasticism was swept aside because it adhered to the past; the truth, he declares, is precisely the opposite; it was (200 f.) 'because Scholasticism misrepresented the ancient tradition, and towards the end actually drew away from it, that it was abandoned. The genuine Aristotle was called upon to refute the Scholastic Aristotle. Or those for whom Scholasticism had completely spoiled the taste for the great systematizer appealed to other ancient thinkers, Plato, the Stoics, the Neoplatonists, and Aristotle'.

Descartes was purely Platonic in the foundation of his philosophy (201). The German philosophy of the nineteenth century is unimaginable and incomprehensible without Greek philosophy (202); Nietzsche, of course, and even Wundt are saturated with ancient thought (207). E. Goldbeck shows how the great stimulating ideas in modern physics come from the atomistic theory of Democritus and from Plato (234). F. Boll eloquently pictures the Greek spirit as one of freedom striving always for the formulation of new law (240). A. Rehm answers the shallow but ever-recurring contention that the Greeks never studied the civilizations of other peoples, so that we need not study theirs; this he does by showing how eagerly they learned from every side all that they could in the technical arts, and then outdid their teachers (280). He stresses also the rather curious fact that the great age of Athenian culture was singularly poor in technical inventions (282); one wonders if the converse of such a principle necessarily holds true. E. Fraenkel observes how useless it is to preach the study of the Classics to those who are not prepared to make some sacrifice to the life of the spirit (290), the fundamental difficulty with modern Philistinism. Especially fine is this passage (296-297):

'One who has truly felt the sound, the structure, and the content of genuine Greek literature, be it merely a piece of the most simple prose, has come into possession of one of the rarest manifestations of the native nobility of the human soul. Henceforward his ear is attuned to the dignity of speech wherever he meets it, within him there persists a never satisfied yearning to shape his own utterance also in clearness and purity, he will shudder with a wholesome abhorrence of what fills the columns of our newspapers to-day, which sprawls nerveless and sullied wherever men speak and write, even into the realm of that which professes to be art. . . . Nietzsche criticized once a wretched and wooden German sentence with the exclamation, "I adjure you to translate that into Latin, so as to realize what a shameless misuse you are making of the language".'

THE UNIVERSITY OF ILLINOIS

W. A. OLDFATHER

JINGLE BELLS

Nives, glacies, nox, puertia!

Risus decet, nunc decent carmina!

Laetos iuvat nos ire per agros!

Traha fert velociter, cacinemus nos!

Chorus:

Tinniat, tinniat tintinnabulum!

Labimur in glacie post mulum curtum!

Tinniat, tinniat tintinnabulum!

Labimur in glacie post mulum curtum!

Me nuper miserum temptavit. lunae lux!

Mox assidebat tum puella facti dux!

Vecti subito in nivis cumulos—

caballus est perterritus et tunc eversi nos!

Solum scintillat, nive candidum,

repetatur nunc concentus carminum!

Canities abest morosa omnibus!

Puellulas cum pueris delectat hic cursus!

COLORADO COLLEGE,
COLORADO SPRINGS

CHARLES C. MIEROW

THE CLASSICAL CLUB OF PHILADELPHIA

The 160th meeting of The Classical Club of Philadelphia was held on Friday evening, February 3, with thirty-two members and guests present.

Under the heading of minor communications, Dr. E. W. Burlingame read several of his translations of medieval Latin and Greek legends derived from Pali originals. A continuous stream of these legends poured into Europe from the East from the eighth to the fifteenth century. They probably were brought in by traders and widely disseminated by Dominican and Franciscan preachers. The paper of the evening was read by Mr. E. S. Gerhard, on *Classic and Romantic Tragedy*. The reader gave a minute analysis of the differences between these two great classes of tragedy, showing that they consisted in (1) the status and structure of the theater; (2) the structure and technique of the plays; (3) the spirit and motive of the plays; (4) the conceptions of life and art prevailing in the times of each.

B. W. MITCHELL, *Secretary*.

SPLITTING ROCKS WITH COLD WATER¹

One of our New Jersey readers has on his place a number of large stones that he wants to use for building purposes, but he is having great trouble in breaking them. How can this be done without the use of a machine? One old method which we have often seen employed is based on force of contraction. The stones are first heated by building a fire around or on top of them. When they are made as hot as desired a bucket or tub of cold water is suddenly dashed over them. The heat of the fire causes a slight expansion of the rock and the sudden cooling by the cold water causes contraction, which usually splits or breaks the rock in pieces. This is not in any way a new process. We saw it tried years ago on the old farm in New England, and the histories state how Hannibal, when he marched over the Alps to fall upon the Romans, used this method to make a way through mountain passes. The histories state that Hannibal used vinegar after heating the rock by building fires against it, but it is more likely that cold water was used as here described. Some years ago we mentioned this matter and received comment from a large number of our readers, some of whom told some remarkable stories of the tremendous force exerted by this power of contraction. In one particular case a party of hunters were traveling through the Rocky Mountains. They built a camp-fire on a rock ledge. It burned all night, and in the morning the rock was very hot. In order to avoid any danger from forest fires they proceeded to put out their campfire by dashing water over it. To their astonishment a good-sized piece of the ledge suddenly split and dropped away as the result of this sudden cooling.

¹This clipping, from *The Rural New Yorker*, for January, was sent to me by Dr. Roscoe Guernsey, Executive Secretary of The American Academy in Rome. For the reference to Hannibal's exploit see Livy 21-37. 2-3.